

INTEGRAL Yoga

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Subscriptions:	Prabha Walker		Br. Sneha Chaitanya

INTEGRAL YOGA: A magazine of the Integral Yoga Institutes. Vol. VII, No. 5; Oct. 1976

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Published by Office of Sri Gurudev (OSG), International Headquarters of the Integral Yoga Institutes, at Satchidananda Ashram-Yogaville, Box 108, Pomfret Center, Connecticut 06259, U.S.A.



Letters

Dear Swamiji,

I was so honored at the warm welcome you gave me at the recent luncheon at H.E.L.P. I was deeply touched at your reference to me as an old friend as it has been over 10 years since I received your Yoga instructions in Sri Lanka. Little did I dream that I would restart my Yoga practices in one of your centers in the United States.

Your approach to religion is so universal that everyone who comes in touch with you or your disciples feels a kindred spirit. That feeling is so necessary for harmony among human beings. In your lecture you said you are an "undo." That is so correct because you "undo" prejudices and sectionalism.

It is so heartwarming to know that a friend of mine from Sri Lanka is today in the most exalted position in the U.S. as an exponent of Yoga. You are doing so much good to all who come in contact with you or your disciples. May God bless you in great abundance.

A.W.

Hollywood, Calif.

The following is from a young man in prison. Like many others, he receives complimentary issues of Integral Yoga. We are so happy to see the positive results of this small service to seekers in our country's "prison ashrams."

Dear Swami Vidyananda,

I read in the Integral Yoga Magazine that you were initiated into the holy order of Sannyas. I want to say that I share in your joy and I'm sure many will be blessed by all of you who have now dedicated yourselves to God and humanity.

All the articles were fantastic, and I especially appreciated the Soledad Prison article as it is easy to identify with for someone in a similar situation. What Swamiji said: "the whole world is a correctional institution," is so true. I never thought of it that way but can certainly see it now.

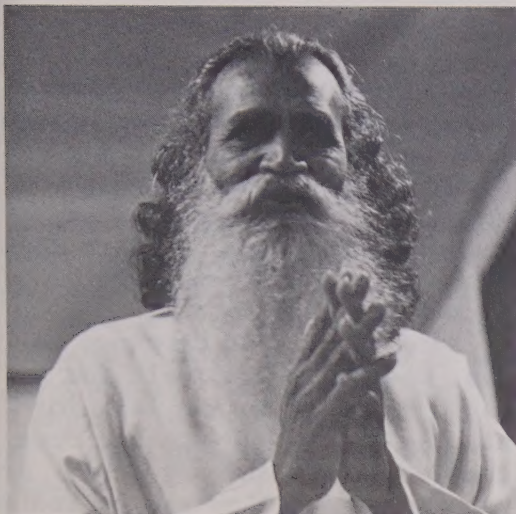
Reading about the Yoga retreat almost brought tears to my eyes; I want so much to participate in such things. I understand attachment (at least intellectually), but being non-attached is entirely different. I envy you out there who can be close to such a person as Swamiji. I see so much waste of human life around me: people fighting and killing each other and destroying themselves with negative thoughts and acts. I try to stay centered, but when I feel things closing in, Swamiji's words come ringing in my ears: "the whole world is a correctional institution." That helps bring me back to centeredness. It's such a struggle, but I guess that's the way it's meant to be. Nothing good comes without some effort.

May Eternal Bliss shine in your hearts.

G.B.

Walla Walla, Wash.

(Cont. on p. 22)



Yoga in Action

Sri Swami Satchidananda

The following is an excerpt from The Living Gita, an upcoming new book of Sri Swamiji's commentaries on the Yogic scripture, Bhagavad Gita, in which Lord Krishna instructs his disciple, Arjuna, on the proper performance of Yogic action.

"Whatever obligatory work is done, O Arjuna, merely because it ought to be done, abandoning attachment and also fruit, that abandonment is deemed to be sattvic (pure)." (Ch. XVIII, 9)

Here Lord Krishna says pure renunciation doesn't mean you literally give up all actions. It means you do action merely because it ought to be done, abandoning attachment and also the fruits of the act. Perform your work as a duty. This is Karma Yoga, the Yoga of selfless action.

But sometimes we call our actions Karma Yoga: "I don't want the fruit, so I'm not interested in doing it well either. It's just Karma Yoga." But a real, pure renunciate or Karma Yogi performs his work well, as a

duty, and at the same time offers the fruits to his family or to God or to the humanity. That is sattvic tyaga (pure renunciation.)

It's something like when you want to give something to your special friend, you choose the best. If you are preparing his room, you take care of every minute detail and see that it is absolutely clean and beautifully decorated. You enjoy doing it, but not for your own personal sake. Of course, the ego could easily slip in. You might do it for show--"See what a beautiful room I'm giving you?" Outside it will look like you are really interested in your guest and that is why you do everything so nicely. So only one's own mind will know the true motive. A seeker must be true to himself. It is never possible for others to know for you and to point that out.

"He from Whom comes the evolution of all beings, by Whom all this is pervaded, worshipping Him with his own duty, man attains perfection." (XVIII, 46)

A sensible man will attain perfection in his own duty and make it a worship. Whatever you do should be a sort of worship or service. That is the sensible way of living. The famous Vyadha Gita is a beautiful example of this. Vyadhan was a born butcher so he just accepted it. "Well probably the Cosmic Law made me take birth in a butcher's family. The world needs this job also; many people eat meat. So I am doing my *dharma* (duty). I'm not attached to this nor am I rejecting it." So his mind was calm and clean.

A real sattvic person will neither reject nor accept anything forcefully out of egoism. Whatever comes he accepts and performs as well as he can. Providence put Vyadhan into that family but still his mind was peaceful. It is not that he was a little disturbed in the beginning but decided, "Oh, this is my *dharma*, I have to do it." No. He naturally accepted it, so the mind was calm and clean. And because of this, he became the guru of a spiritual seeker.

Story of a Seeker

The story goes that a seeker named Kosika was once meditating under a tree when he felt something fall on his shoulder. He wanted to know the cause, so his meditation got disturbed and he looked up to see a bird sitting on the branch above. It was the bird's excreta he had felt. He became angry. "How dare you? Don't you know I'm a Yogi meditating here?" He looked at the bird with anger, and probably by that time he had developed some

mantra siddhi (the power which comes from meditating for a long time on a mantram), so his thoughts and emotions had acquired a certain force. When he looked at the bird, a spark flew from his eye and immediately burned the bird to ash.

Imagine if that happened to you, how would you feel? You would probably go and look for all the people who you had some grudge against and say, "Hey, are you the same fellow who called me names the other day?" and look at him with anger. You would want to burn everybody. And literally this man started doing that. He had come to know the powers which come in meditation. A seeker is much safer if he doesn't even know he has some *siddhis*. The minute you know you can read another man's mind or see through something, you become proud. "Ah, I will tell you what you are thinking now." You want to demonstrate immediately. You may even put up a notice-board: "All those who want to know what they're thinking, come to me."

So, as usual, Kosika walked into the nearby village and stood in front of the same house where he often got alms. But that day his tone was a little different. "Mother, give me *bhiksha* (alms)!" Immediately the lady inside noticed the change. "Excuse me, son. I'll come as soon as I attend on my husband."

He thought, "This clumsy lady doesn't know who I am. How dare she make me wait?" He was collecting all his anger. In a few minutes, she came out.

"Why are you so late?"

"I'm sorry, swami, but I'm not

the bird...." It was like a big block of ice fell on his head.

"What do you mean?"

"You know. You can't burn me. I have certain duties toward my sick husband and I was attending on him. I couldn't come earlier. As soon as that was over, I came."

"Okay, fine. My hunger is all gone anyway. But how did you know I burned the bird? You seem to have much greater Yogic powers than I."

The Butcher and the Housewife

"Well, I'm just an ordinary housewife; I can't even explain how I learned. I'm not that literate. To teach I should probably read some books and quote some scriptures. But to practice and achieve you needn't learn from books. If you still want to know more, go to the next town. There's a butcher there who will tell you how I know these things."

"What? A butcher? Even a housewife is better than a butcher!"

But he really wanted to know, so he went there. As he approached the butcher shop, he saw a big fellow with a huge knife, chopping and bargaining. "Hey, this is 90¢ a pound, not a penny less." He was arguing and doing a big business. Kosika thought, "He looks and sounds like a ferocious demon, not soft and sattvic and Yogic. How can he teach me?"

"Ah, sadhu, you have come. Please sit. I'll finish my job and come. He seemed to know everything. When the butcher finished, he washed his hands, took the day's collections and said, "Let's go home and talk leisure-

ly." On the way, he stopped at a vegetable shop, then continued home. "I'll just make a quick salad and feed my elderly parents. I'm a bachelor so I take care of them. Please wait." Vyadhan took care of the parents, then came out.

"And now, swami, what can I do for you? I don't know why that lady sent you here. She herself could have explained the bird and this and that."

"Please tell me how you get all this information. You read me through and through. I can't hide anything from you."

"Yes, swami. I just keep my mind like a mirror. The minute you come in front, everything is exposed there. You reflect yourself clearly in my mind. Providence put me in this butcher's family, and I do my job as my duty. I'm not attached to it. As my duty, I take care of my parents; I'm not attached to them. So my mind is always calm and serene." *Chitta vritti nirodhah--* when the thought waves are stilled, this is Yoga (Yoga Sutras, Ch. I, 2).

"Better is one's own dharma, though imperfect, than the dharma of another well performed. He who does the duty ordained by his own nature incurs no sin." (XVIII, 47)

This is just what Vyadhan did. But our problem is, how do we know our dharma? I could easily have avoided this verse and gone to the next, but somehow I know that's not my dharma! This one really demands a lot of understanding.

Dharma is determined by your temperament. According to that, you come into a particular womb. It's not that you consciously choose your parents, but it is decided by your previous actions and the mental impressions you acquired before. The Cosmic Law decides, "You have gotten the lessons from the previous class. Now, for further study, go to this class." If we were each to choose our own wombs, everyone would want the First Lady or Queen Elizabeth. Why should you choose a poor old lady somewhere in a corner who can't even give you a piece of bread? So, it's not that you directly choose.

Without even knowing, you performed so many acts and that selects your next birth. If you really want a certain birth, you should have thought along those lines earlier when you were sowing, not at the time when you reap. Now you simply have to face it.

It was in that respect that when Vyadhan was born into a butcher's family, he accepted it. "Probably I did some karma to bring me here, but it doesn't matter. At least let me be enlightened now and accept it." The enlightened person performs the duty allotted to him by his birth without choosing, rejecting or even accepting. There is not even an intellectual acceptance there. You just go into it like the duckling into water.

But when you want to change, you use your ego. "I don't like this. That man seems to have a decent white-collar job; this is a dirty job. I also want to do

what he does." But what will you gain? You have brought certain inborn tendencies with you. A certain preparation brought you into this situation, and if you change, you lose all that. It's like a carpenter's son can almost automatically become a carpenter. He needn't consciously learn everything one by one. But if you come to feel that carpentry is no good and poetry is much nicer, you have to begin anew. You leave a nice well-built home and go out to build a new one. Probably very soon you will want another even better home, because it is based on your egoistic choice, not Nature's choice.

Grow from Where You Are

But, if without your even knowing you are transformed into something different, then that's part of Nature. It's not that you choose to reject this and accept that, but rather the outcome of this *is* that. You might have been a bitter fruit yesterday, but today you are sweet. The Nature pushes you up; it so happens that you are a carpenter but you move to a Yoga community and start using your carpentry as Karma Yoga and then slowly go into further steps in meditation and maybe begin to share what you are learning as a Yoga teacher and so on. You don't reject the carpenter's life.

If you try to avoid your nature and do something else, it will be temporary. If it is your dharma to do something, eventually you will be drawn back to that. At one point, Krishna says to Arjuna, "Consciously you are rejecting your dharma. You want to go

to the jungle and meditate, but I know you wouldn't stay long. You would be back here fighting this war, so why waste time? Do it right now."

Even at the Ashram, many people think, "Oh, as soon as I move in, I'll just sit and meditate for 15 hours a day and probably eat just fruit and milk." But if they are carpenters, within a couple of months they will be doing some carpentry work. If they are gardeners, they will be working in the garden. Masons will be doing some cement work. You revert because when you see all these things, you are prompted to do them. Something tells you, "Hey, you can do it; you should do it." If you are an accountant, you'll just go and start

doing the books and end up as the Ashram accountant.

But this accounting is different from the accounting you did before. The dharma is the same but it gets elevated into a different level. You aren't doing it as karma, but as Karma Yoga. You have been working, now you are worshipping. See? You were working as a carpenter or lawyer or mason. Now you are worshipping while still doing the same thing. You don't need to change the work, but just the attitude. Have the worshipful attitude and do your own work. You have to learn to grow from where you are, not just simply stop your old life and begin something new.



Karma Yogi, Divya Sonnenfeld making Jothi candles at Satchidananda Ashram

Yogic Weight Loss Program



Question: I have a compulsive eating problem. How can I overcome it and what is a healthy, Yogic weight-loss diet?

As with the Yogic approach to any health problem, we must first analyze its root cause. Overeating is caused by one's wrong attitude toward food. If food is eaten as medicine for the body, the proper choices are easily made.

But unfortunately, for many of us food has come to mean something else entirely. If food is eaten for pleasure alone, it becomes difficult to stop. And even more often than for pleasure, food becomes compensation for a boring day, a means of relieving anxiety or just a social event. Eating is made to serve many other purposes than providing the proper ingredients for digestion and assimilation.

Why Overeat?

So the first step is to reflect well upon what function food and overeating serve in our

lives. This analysis can be a real aid to self-understanding and a help in regaining mental equilibrium and peace. If you remain peaceful, you won't overeat. For this self-study, it's helpful to keep a Diet Awareness Sheet. Across the top, put:

DATE/TIME/FOOD/LOCATION/MOOD.

Be specific about the location (where in the house, etc.) and the mood--exactly what thoughts and feelings you were having. By getting in touch with the role food has in your life and your exact feelings about it, a change can almost spontaneously come about.

The next step is to change your life enough so that something else fills the misplaced function of overeating. For example, if lunch is the high point of your day, think of ways your work could be more satisfying to you and those you work with. If food is compensation for anxiety about friends or family, try to turn that anxiety into useful service to them. Self preoccupation and indulgence

can be steered into selfless activity.

An important factor in this program, as in any spiritual practice, is to increase your consciousness of every thought and act. When that happens, you won't overload the stomach because you will be conscious of how it feels as you eat.

One helpful practice in this regard is to sit quietly before even going into your kitchen (or restaurant), close your eyes and imagine what your stomach wants, separating this from what the tongue or mind or time of day demands, or what looks good when you look around or at the menu.

Another good practice is the offering up of the food before eating. Either say (or think) a prayer, or simply remember the principle: "Eat to live; don't live to eat." As we get rooted in this, we become masters of our senses and begin to eat just to keep the body well for joyous service.

More Hints

Another helpful hint: don't talk while you eat. The body wants to focus its energy and blood supply at the digestive organs; but if you force it elsewhere (to the emotions or brain as when we eat and chat), then digestion can't happen smoothly. Silent meals have the added benefit of limiting the social meaning of food. This helps raise your consciousness of the rightful place of eating and prevents excuses for you to eat foods the tongue desires but the stomach really doesn't want or need.

Still another aid is to chew carefully and well. Sitting in vajrasana, as noted in last month's column, will also aid digestion and mental alertness. Meditate on your body's reactions to the food. Each person will have different foods which really suit their constitution.

How to Stop

The next problem: how to stop eating once you've begun. You should stop when the stomach is 3/4 full--but how? We are so used to eating 'till we get that "stuffed" feeling. One suggestion offered by Sri Gurudev is to take as much as you want in your bowl but make it a firm practice not to go back for more. Immediately wash the bowl, put it away and brush your teeth. Then perhaps do some light reading or other pleasant activity to keep your mind off continuing to eat. Since it's so beneficial to sit in vajrasana after eating, sit that way while doing this.

Still one more aid is to have a list of "favorite" activities to do when the compulsion to eat comes. It might be taking a bike ride or swim, having a nice hot bubble bath, doing a set of asanas, listening to music, etc. As soon as the craving assails you, immediately do one of those things.

Besides the diet plan which follows, and the sincere application of some of the above principles, I recommend the following two physical practices: a full set of Hatha Yoga asanas and pranayama each morning and 15 minutes of running outdoors before meals. The Hatha will not

only tone up the body, but help a lot to keep the mind and body peaceful while eating. Running will increase the digestive fire so the food won't turn to fat and also the stimulation of running will actually decrease your desire to eat.

Food Guidelines

BREAKFAST: $\frac{1}{4}$ C whole coarse bran and 3 tbs. wheat germ mixed with chopped fresh fruit and plain yogurt.

MID-MORNING: 1 orange or $\frac{1}{2}$ grapefruit.

LUNCH: Large, fresh vegetable salad with any of the following: leafy greens, celery, carrots, tomatoes, peas, cucumber, stringbeans, cabbage, fresh corn, peppers and/or any other vegetables, plus sprouts (alfalfa, bean, etc.) which are especially high in protein and are easy and inexpensive to grow yourself--

PLUS

cottage cheese or yogurt (separately or mixed in the salad as dressing) and seeds (sunflower, sesame, pumpkin, etc.). If you wish dressing, have a little tamari and lemon juice (no oil).

On cold days, steamed vegetables or soup can replace the salad. This lunch is low in calories but filling and provides plenty of nutrients and protein. I also recommend 1 tbs. brewers yeast powder and 1 tbs. kelp powder dissolved in water and taken before meals to supplement the B vitamins and insure proper minerals, vitamins and protein.

SUPPER: Steamed vegetables and

lentils or other beans OR yogurt, seeds and fruit.

SNACKS: herbal teas or fresh fruit (whole or blended into "smoothies"), or a small amount of seeds and raisins.

DO NOT HAVE: any sugar or flour products, salt, butter, cream, fried foods or potatoes. Honey should be kept to a minimum or eliminated entirely.

(Note: for those already on the Yogic diet of one main noon meal should adapt the above diet by having only the citrus fruit for breakfast and just fruit and yogurt for supper.)

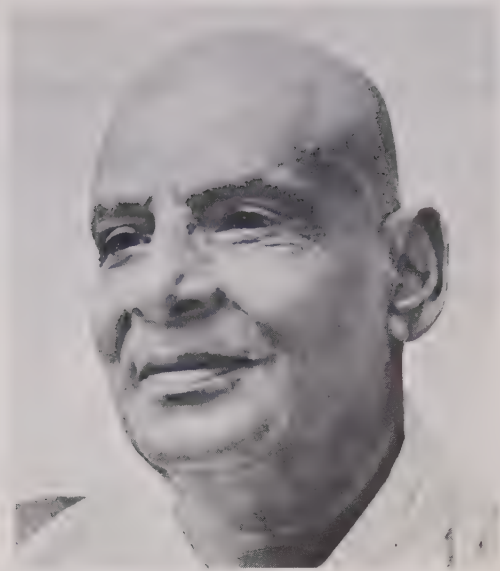
You Are Light

About 1/3 of Americans are overweight enough to interfere with life expectancy. Therefore it is important to treat this problem. On the other hand, our society is overly preoccupied with the body. Remember that all bodies aren't made to be the same weight or shape. Your bodily weight should not become the focus of your life.

In fact, you make it much more of a problem by constantly dwelling on it. Instead, think more of developing beautiful mental qualities. As you think, so you become. Thinking of higher things and meditating on serving others in a peaceful way will relieve us of the burden of the heavy small self. Once established in that contemplation of the higher Self which is the Light of which we are all made, we will easily remain in that lightness of body and mind as well

Yoga in Six Words

by Swami Sivananda



Serve, Love, Give...

Serve. Serve. Serve. Serve the humanity. Serve the poor. Serve the sick. Feed the hungry. Educate the illiterate. Serve the Guru wholeheartedly. Give the hands to work and heart to God.

Love. Love. Love. Love the entire humanity. Love thy neighbor. Spread the message of love. Love to share. Loving ever gives.

Give. Give. Give. Giving is the secret of abundance. By giving you never lose. Serve, love, give. Do charity. Share what you have with others. Disseminate spiritual knowledge to one and all. Use your wealth, knowledge, and spiritual wisdom as a divine trust given you by God to be distributed among His children.

In whatever you give, be liberal. Have a large heart. Take delight in other's joys and making others happy. Sharing removes selfishness and brings out selflessness. Sharing purifies the heart. Sharing develops the feeling of oneness.

Performance of virtuous actions is the beginning of spir-

itual life. Share what you have-- physical, mental, moral and spiritual. Share with all. Do not hoard. Do not covet. In sharing there is joy and peace. Sharing destroys greed and generates love. Charity is universal love. Your deeds of charity will stay with you forever. Charity is love in action. Charity purifies the heart.

Purify, Meditate, Realize

Purify. Purify. Purify. Purify the intellect and heart by charitable acts. This will take you to the realm of meditation.

Meditate. Meditate. Meditate. Give the mind to God. Serve, study and meditate. Realize. realize. Realize your Godhood.

Three hundred books have I written. If asked to sum them up in six words, I would say: "Serve, Love, Give, Purify, Meditate, Realize."

Sri Swami Sivananda (1887-1963), guru of Sri Swami Satchidananda, is founder of the Divine Life Society and was dedicated to the service of humanity.

Questions and Answers

On Yoga in Daily Life

Sri Swamiji answers questions on applying Yogic principles to everyday life. He always stresses that Yoga is not just standing on the head as many think, but standing firmly on your two feet.

QUESTION: Please speak on Yoga separating couples. My husband passionately dislikes spiritual life, so I've held myself back from fear of losing him. He can't accept my need and love of Yoga.

Try to set a good example by your own involvement in spiritual or Yoga work. Make him realize the benefit by your own life. If you cannot; if that fails and he can't recognize the benefit, there's no point in your living together with negative feelings.

What is marriage after all? If you have the same goal, you come together and live together. If you have different goals, you are not even married. Marriage doesn't simply mean signing a piece of paper. You must have one aim in life--two bodies but one mind, like two wings of the same bird or two oars of the same boat. You should have one goal, like our two eyes which see the same object.

If that is not there, and there are no children whose growth you might hurt by separating, then talk it over well and

in a friendly way you can say, "We seem to have different goals in life. You're interested in that so go experience it; let me experience this."

There's nothing wrong in it. There's no bondage that you must be together when the goal is not the same. But first try to come together by setting an example. Try to inspire him. If everything fails, your own conscience will say, "Yes, I tried my best." If you know you can't do anything more, save your soul first.

Question: What should a person do if he wishes to be celibate but his partner still wants his physical affection?

It's a good question. It often happens that one partner is interested in a life like that. Talk it over. As long as you are married, you still have certain duties. Otherwise, why even call yourself a couple?

If you give them what they want and if they demand still more, then you can speak of it. Never just refuse or suppress. In marriage there are no longer two, but only one. If a change is going to happen, it should happen with the understanding and acceptance of both parties. Explain the reason you want to lead a life like this.

But again, Yoga doesn't ask you to completely stay away from sex. You are a family person. If you still don't want it and the other party does, then the only way is to separate. But you needn't necessarily go to that extent. Have a little give and take. She should understand you, and you her. This difference shouldn't bring disunity in the family. After all, physical affection is not going to hurt your Yogic practice, but refusing it with some kind of hatred or negative feelings will. So go slow in these things and don't hurt the other party.

QUESTION: I manage a steak house and deal in liquor, meat, etc. but try to follow a Yogic life. Is this right action--Karma Yoga?

Well, if you could find more suitable work to fit your taste and temperament, fine. But until then, you can still work there and be a Yogi. Because you sell steak and liquor doesn't mean you have to eat it or drink it. As a Karma Yogi you work there. Many people still love that. You do it as an occupation. Until you find a better work, don't leave this, so that if you don't get anything else right away, you'll be stranded. That's not Yogic either.

In a way, it could give you more mental strength. Living in that environment and still following certain principles isn't easy. But if you can do it, I would say you are a better Yogi. In fact, some of the brothers who live at the Ashram were work-

ing in a restaurant chopping and serving meat. Yes, while living at the Ashram--until they found a different occupation.

In one sense, if we don't believe in something, we should not contribute to it. I admit that. But because of that, you cannot just go without support. And because you refuse to do something doesn't mean the whole world will stop that. So it is the attitude in your mind that is most important.

QUESTION: I've been told that I have cancer. I am young but I don't want to worry about death. How can I not let this worry me?

Cancer is in the body. There are many means to cure it. Try them, but if everything fails, don't worry about it. It has affected your body, but never your mind. Take it as a big dent in your car. If you can't repair it, you're going to junk it and get a new car. Let not the bodily discomforts and diseases affect your mind.

Separate yourself from the body. See it as a house you are living in. If the house gets damaged for some reason, you may be able to repair it. Otherwise, discard it and build another one.

If you allow the mind to worry, the mind will also get cancer. So the best thing is to treat the body as your vehicle. Keep the mind peaceful. A very peaceful mind itself can be a very helpful and healing instrument to get rid of this cancer.

Yoga and Music

by JayaLakshmi William

Sounds of Love

Every creature on earth has the urge toward expression. The inner being wants to *live*, the soul wants to take flight from its shroud of flesh and unite with the Divine. It yearns to awaken to that Sat-Chid-Ananda (Existence-Knowledge-Bliss) within us all. And this is the very seed of creativity.

The music that God manifests through His Jayalakshmi is beyond thought, beyond desire. Since I was a child, I wanted to be released, I wanted to touch the heavens. For me, singing is a form of prayer, an embrace of that heaven (which is right here on earth), of that humanity. It is where I can let go of my mind-stuff, become aware of others and embrace their needs in a true spirit of love and compassion.

Rarely do I sit down at the piano and say, "Now I'm going to write a song." No, if the need is there, the perfect expression through sound will come. Lyrics follow naturally, like a river falling to the lowlands from its source in the mountains. And sometimes there are no words--only the sounds of love, the rumbling of creation, a chorus of "Ah" or "Alleluia," a pulse in

the universal heartbeat.

Upon reflection, I see that whenever this spirit takes over, Jayalakshmi ceases to be. There is no separation between the sound and the one through whom the sound manifests. The Creator and the created merge. Christ said it perfectly--"I and My Father are One." This is the essence of Yoga--union or oneness.

BLESSED UNION

I have been fortunate to taste a little of this blessed union through music, and the taste has given me encouragement on the spiritual path. What joy can be found in forgetting oneself! What peace when Creator and created are one!

The foundation of this joy is discipline. Through vigilant practice, the musician attains mastery over his instrument. "Perfection in action is Yoga," the Gita tells us. When technique is mastered, the musician is free. His concentration can fall wholly on the Spirit, the original cause of his composition. He becomes a vessel through which the Spirit flows unencumbered.

A good musician is a potentially powerful instrument of

the Divine. With love and proper understanding, he can calm the mind, fill the soul and make the heart glad and light.

Sound vibration is the deepest healer. Sometimes when people are sick, I'll sing for a long time -- offering them strength and peace through song. I won't stop singing 'till I receive a sign that they're being helped. I believe that thought has tremendous power and that thought through sound, is even more dynamic. Positive thinking can become a powerhouse of prayer.

Yoga has shown me how to utilize music in service to others,



not only for the mere sake of self-expression. I now play piano and sing as a form of prayer.

From a song written by Jayalakshmi and sung by her on the holy Guru Poornima Day 1976.

VERSE I

In the shadows of my darkest night,
I'm blind as blind, the death of light.
When I cannot find a purpose here,
I turn my faith toward Guru.

CHORUS I

O cycles come and darkness goes,
The sacred word the word doth know.
He speaks inside my heart so deep,
A whisper there, "my Guru."

VERSE II

Like running water He is so clear,
A steady sound, mantra's so near.
In the midst of maya's suffering,
I see the face of my Guru.

CHORUS II

Satchidananda lights the way,
I'm a warrior on his field today.
My body, mind and soul I lay,
At the feet of my Guru.

VERSE III

Be steady and be strong and kind,
Like a warrior in heart and mind.
Like Siva in this play, so dance,
To the glory of your Guru.

CHORUS III

Through sticks and stones, don't betray your trust,
Though darkness comes and doubt you must.
O the mind will wander far and wide,
So hold on tight to the Guru.

Featuring

Papa's Parables

by Sri Swami Satchidananda (Papa)

We all want to be free. In fact that is the goal of Yoga--to be free. But to really be free there must be a discipline within our freedom. Otherwise, we'll be ruining our own lives.

Imagine the body itself as a whole city. In fact, the Indian scriptures call it the nine-gated city--because there are nine main gates or openings to go in and out from. And see what kind of discipline the body parts have; what kind of selflessness is there. The hand picks up the food and puts it in the mouth. The mouth chews and swallows it. The hand never tastes it; it's only the tongue that tastes and the stomach just gets everything.

Suppose, all of a sudden, the hands say, "Every day for so many years I've been putting food in the mouth. But I've never tasted it. Why should I continue? This fellow is swallowing everything and becoming bigger and bigger. Why should I feed him unnecessarily?"

Then the legs will say, "Yes, every day I have to walk to the dining table. Yet I never taste a thing." The eyes will say, "I see all these delicious things but I never taste. Somebody is

exploiting somewhere. Let's strike!

So they started singing and dancing. As you know, when people strike they don't just keep quiet. But soon they exhausted the little energy they had. One of them said, "What is this? We are getting so low in spirit."

"Yes, I'm very tired. How are you?"

"I also seem to be very tired. I can't stand any longer. I have to lie down."



Then they realized something was wrong. "Why are we suddenly so weak? Come on, let's have an emergency meeting." So they pulled up all their remaining strength and came together. "Why are we all so dull, no energy anywhere?"

Then they heard laughter from somewhere. "My foolish brothers! Come on, strike; jump and dance." They continued to listen. "You think I am enjoying the food at your expense. But when I get the food, I digest it; I change it into energy and distribute it to you. Unless the hands take the food and the mouth chews and the throat swallows, I can't do that. So we should all cooperate. Without you, I can't survive; without me, you can't survive." Then they understood their mistake and resumed their work.

So there is discipline and cooperation in the body. Every tiny part of the body is necessary for the benefit of the whole body. In the same way, the whole Earth is one body. We are all the individual cells of that body. Everybody is necessary for this Earthly body.

We talk a lot about pollution. Who causes it? We do. Each individual as a cell should take care of that part of the body. Then the whole body will be kept clean. And we can't just ignore the other parts either. If some part is a little ugly or dirty, another part should go and do something to improve it. When a thorn pierces the toe,



the eyes should immediately see and the hands should rush to the spot and take it out. Can the hand say, "It's only in the toe. Why should I do anything?"

So we should understand the importance of every individual in this world. Nobody is unwanted or useless. And nobody is free to ignore the rest. With this understanding we come together. This understanding itself makes us have discipline.

So our freedom should never disturb this common understanding. We are always free to share; free to serve and love the entire creation. This is the real freedom. This is the real Yoga.

cience and pirituality

by Doug Raleigh, Ph.D.

I'm a research scientist. Yet I'm also deeply interested in Yoga. Contradictory? I don't think so. It's often assumed that science and spirituality are natural enemies. Actually, science and Yoga have every right to be very good friends. In both, the true spirit of inquiry is essential. Recall the great exponent of Yoga, Sri Swami Vivekananda, in his Raja Yoga: "...no faith or belief is necessary. Believe nothing until you find it out for yourself."

In both fields, attachment to any preconceived idea is dangerous. No good scientist would carry out an experiment with attachment to a certain result, nor would a good Yogi carry out a meditation in this way. It's too easy in both cases to think you have found what you're looking for and to miss the truth. Progress comes only with openness.

So far, I've just drawn a parallel. Actually, the relationship is much deeper. All science seeks to understand the karmic or natural laws governing the various levels of interaction in the universe. The physical sciences study inanimate matter and its laws. Physics studies energy

(light, heat, sound, electricity, etc.) and how it interacts with matter. Chemistry studies elements and compounds, and the laws their interactions obey. Biology concerns itself with interactions in living systems, physiology in the human body, psychology with individual behavior, sociology with the behavior of large groups. Recall, then, that karma (the law of action and reaction) is the manifestation of the Universal Law in each and every occurrence in the universe, and we see that all the branches of science merely seek to understand karma at various levels: how it all works, fits together, interrelates.

Science of Consciousness

Yoga, of course, is a science, too: the oldest and most profound, for its area of study is not atoms or electricity or people, but the underlying principle of all of them: consciousness itself. Conventional science seeks to explain karma within the frameworks of space and time, cause and effect, matter and energy, people and situations. Yoga turns its gaze to the One Source.

A common concern among many non-scientists and humanists is that we shall all somehow lose our humanity to depersonalized technology. Yet which is the cause and which the effect? By "humanity," we generally refer to that within us which is alive, aware, intelligent. And from what other source could technology come? It may well be that, in some distant future, a machine could be built that mimicks all the functions of the human brain. Yet, without self-awareness, what would it ever be? Just a machine. Consciousness itself remains the one unique, unchangeable principle in the universe; uncreatable because it itself is the essence of creation.

The Physical Universe

The physical universe is one level of reality. Within it, stars shine, rain falls, rivers flow, hearts beat, minds wonder, and a whole host of microscopic, molecular, atomic and subatomic processes go on. And on and on. Each "does its thing." Each follows some exquisite law or set of laws; some describable by mathematical equations, some only by verbal descriptions, some (and to some extent all of them) wrapped in mystery and wonder.

Patterns and structures abound. Electrons in atoms exist in elegant geometric charge clouds. Atoms in crystals show architecture worthy of the Taj Mahal. Single-celled animals have life-support systems to be envied by astronauts in space capsules. Insects and microscop-

ic animals exist in marvellous "together" communes with specialized and interdependent functions. The human body is at once a communications network more sophisticated than the Bell Telephone system, a fluid flow system to dwarf in complexity a city's water and sewage networks, a chemical factory the likes of which has not been built by man; in short--a living, growing miracle.

Is it all Maya, illusion? Yes and no. Only if seen in and of itself; devoid of any deeper Essence. For these physical structures and patterns we talk about manifest beauty, harmony, intelligence, rightness. And, in this light, they all become windows through which to see the One. Scientists, at their best, seek to work through turmoils of facts and data, trying to lay bare the beauty and harmony of some underlying, unifying mechanism or law. Their successes fill whole libraries. Beauty and harmony are found at all levels, from the subatomic to the astronomical.

Thus, in the infinitude of karmic roles we all play, some glorify Existence in poetry and song, some in work or devotion, some in loving service, some in a search for truth and beauty. Few are fully conscious of what motivates us: the potter turns his wheel; the scientist peers through his microscope--and the Self of all selves smiles upon us all.

Dr. Raleigh, a Los Angeles research scientist, is also a long-time practitioner of Yoga and past President of the L.A. IYI.



OM COOKING

Simple Soup

Say you have a sick friend who wants soup and there's no soup stock in the house. Or you have a limited amount of time to eat and want something hot. How can you do it? Usually we think that hot food takes a certain time to prepare and clean up after. But with a blender and a little imagination, many delicious and nutritious soups can be prepared in 10 minutes, often from left-over vegetables.

Let's say you open the refrigerator and the only vegetables are a few tomatoes and a stalk of celery hiding under some wilted lettuce. You can't even make a salad, but if you have some milk or sour cream you can make a great soup. The same is true if all you have is some spinach and a little broccoli. In fact, the variety of possible soups is astonishing.

The idea is to cook the vegetables with herbs and often with vegetable bouillon, then blend briefly, perhaps with milk or some other dairy product.

A word of warning: when you put hot soup in the blender, the air in the blender is heated and expands very quickly. This can remove the lid from the blender, carrying the soup with it. This is easily avoided by letting the soup cool before blending, then heating it again.

But don't overcook the soup or you'll spoil the nutrient value of the vegetables. When

it's hot, it's ready to serve.

So the principles are: use what you have available, do not overcook anything and be imaginative.

Tomato-Sour Cream Soup

- 6 tomatoes
- 2 C water
- 2 tsp. basil
- 3/4 tsp. celery seed
- 1 stalk celery
- 1/2 C parsley
- 1/4 tsp. thyme
- 2/3 C sour cream

Cut up vegetables (especially the celery or it will be stringy in the soup). Bring the vegetables to a boil in the water, then turn down heat and cook 'till tender, meanwhile adding the spices. Let cool. Add sour cream and blend. Heat through. Serve. Makes about one quart.

Broccoli-Spinach Soup

- 1 bunch spinach
- 1 C broccoli
- 1 bouillon cube
- 1/2 tsp. celery seed
- salt to taste
- 2 C water
- 1 C milk
- 1 tsp. basil
- 1/2 tsp. nutmeg

Bring vegetables to a boil in water. Turn down heat and cook, meanwhile adding spices. Let cool. Blend. Add milk and reheat. Makes about one quart.



Sri Swami Chidbhavanandaji and Sri Gurudev

The Goal of Human Life

Swami Chidbhavanandaji

The following talk was given to Sri Gurudev and 35 American students when we met with Sri Swami Chidbhavanandaji Maharaj in India in January, 1976. The Swami was one of Gurudev's first spiritual teachers and a shining example of Yogic attainment.

Beloved Fellow Aspirants,

The universe is the physical manifestation of the Divinity. From the unmanifest state, the Divine comes into manifestation. It remains so for eons, then withdraws back into the unmanifest. This is going on eternally. As unmanifest becomes manifest, both insentient and sentient appear. The privilege of the sentient is to evolve from the lower state to the higher.

Physical evolution goes on eternally. Its climax takes place in the human. The human temple is a nearly perfect vehicle for the manifestation of Divinity. The goal of human life is to unfold this Divinity.

But the mind is constantly wavering. Sometimes it aspires to higher ideals, sometimes degenerates into the low. Our further evolution consists in the control and refinement of the mind. When the mind is refined, we are very near the goal. As it gets purified, our perception of the universe undergoes a change. We begin to see purity alone within and without. We see Divinity alone sporting as the universe, as both the good and the bad.

All spiritual practice is to purify the mind. The sages say the goal of human life is to sail smoothly on the ocean of the universe. We may have to face cyclones in the midst of this uncertain journey, so the compass's needle should always point toward our ideal of Godhood. If the mind remains attuned to the ideal, we are safe.

As the river approaches the sea, it takes on the characteristics of the sea. Even so, as the mind progresses towards God, it gets saturated with Divinity. We lose our individuality and become one with God.

By the grace of the Divine, may we hold fast to the ideal and progress steadily toward it. May the Lord give us the impetus to reach Him as quickly as possible.

Letters

Dear Swami Satchidananda,

I wrote you earlier about a deeply seated fear and resentment which had been with me for about six years after becoming ill after taking leave of a Yogi with whom I had studied. Then the great good fortune of attending your satsang in Santa Barbara was given to me and my husband. I also talked with your disciple, Swami Hamsananda Ma about my problem. In an imperceptible, miraculous way the traumatic stigma, which had created a blotch of darkness within me, disappeared. I am as if freed from a great weight, and I am deeply grateful.

I see you quietly carrying a great light throughout the world and realize how desperately the world, and especially America, needs your clarity and balance in the presentation of Yoga as an integrated science which can be learned by any serious person. Through the booklets and magazines, I keep your voice in my head and my heart. You advised me to come to the Ashram to study. Today I took my first Hatha Yoga class. It was beautifully taught and a lovely experience. Next week my husband will join me.

I would like to send you my deep gratitude, reverence and love.

V.W.

Los Angeles, Calif.

Dear Swamiji,

I must tell you my impressions of your New York ashram. How happy I feel among your children; they are impregnated with your

spirit and I love them all very much for they are *themselves*. I thank the Lord that I once met you and them, and I'll do my best to follow the instructions of Swami Sivananda: "Serve, love give, meditate, realize," through all my life.

Om Shanthi & Prem,
S.D.
Belgium

Besides the generous donations which have been coming in from all over the country, we've received beautiful letters of encouragement for our "Wisdom Offering" project of inviting donations to help print new books. A few excerpts:

What a nice way to raise money! I'm enclosing this donation to help print The Living Gita--everything seems so simple when Swamiji explains it. It's wonderful that you can make a book like that. Thanks for helping us all so much with your work, and for letting me help just a little too.

Om Shanthi,
P. M.
Wellfleet, Ma.

It gives me great pleasure to enclose a small offering for the publication of The Living Gita which you intend to issue in book form. I would like you to know how much I enjoy reading Integral Yoga and I hope you can keep up this publication for a long time to come.

Yours,
J. R.
New York, New York



**News of
Gurudev...**

Back on the East Coast

On April 22, Gurudev flew in to New York after spending two months in California. In New York he gave several public lectures and participated in a benefit for Ananda Ashram.

Gurudev arrived at the private airport near the Ashram on the evening of the 24th where

the entire Ashram family had gathered to welcome home their beloved Master. We stood in a huge circle around him as he solemnly applied to each forehead a little of the holy ash which the U.N. Undersecretary Mr. C.V. Narasimhan had just given him from a holy shrine of their native South India. What a beautiful way to greet each devotee individually.

At the Ashram

We meet another face of our Guru--Divine Playmate! There weren't many formal satsangs this spring, but a new kind of satsang made its appearance: volleyball with the Guru! Healthy exercise, alertness, teamwork, concentration...a new look at Yoga in action. And the casual comments dropped by the Guru to each player often brought insights hard to come by even through hours of study, work or meditation.

On Friday, May 21, Gurudev lectured to the Aircraft Club of Pratt Witney Corp. in Hartford, capably arranged by Narayan Mortimer, an employee there and a long-time devotee of Gurudev.

On the 23rd, the Ashram held its second Annual Community Tea Party. Members of the surround-

ing community attended tours of the Ashram, watched a film and Yoga demonstration and enjoyed tea and sweets with the Ashramites. The warmth between the community people of all ages and backgrounds and the Ashramites was a small miracle to behold. The guests listened spellbound while Gurudev so practically explained the essence of Yoga: health and harmony for both individuals and communities.

Joan and Marvin Suvall, directors of Dr. Mishra's Ananda Ashram in Monroe, N.Y. made their first Ashram visit on the 27th. Before Satchidananda Ashram was founded, they had encouraged Gurudev to treat Ananda Ashram as his own, and for several years, Integral Yogis spent their weekends there. The Suvalls shared inspiring stories of that time and seemed so happy to see Gurudev's own ashram growing well.

*Ashram
volleyball game
with
Sri Gurudev*



More Travels

On May 29, Gurudev travelled to Pennsylvania to participate in the dedication of Yogi Amrit Desai's new Kripalu Yoga Retreat. The efficiency and growth of their organization was a beautiful example of how a spiritual community should function.

The annual 10-Day Retreat was held at Newport, R.I. by the sea (June 4-13), for the first time conducted almost entirely by the disciples. Gurudev came only to share satsang on the final three days. It was a joyful experience for both staff and retreatants as they discovered the spirit of Yoga beginning to work through them, even without the support of the constant physical presence of Sri Gurudev.

Gurudev inaugurated the Inter-

national Yoga and Meditation Conference in Chicago, organized by Sri Swami Rama and the Himalayan International Institute of Yoga Science and Philosophy. The conference, which demonstrated beautifully one of Gurudev's sayings, "Let us walk together, talk together, think together, live together," was attended by spiritual teachers from many countries and creeds.

On Father's Day, the Ashram celebrated the Father through a beautiful worship service by Swami Poornananda Ma, followed by satsang with Gurudev where Ashramites shared their experiences with both their physical and spiritual fathers. Atma and Jothi Hansen, a devoted couple from California, also spoke.

On the next day, Gurudev flew to NYC for a live T.V. appearance with Baba Ram Dass on WNEW's Mid-day Live show.

Independence Day

On the 4th of July, we joined the nation in honoring America's Bicentennial with a memorable ceremony in which the American flag, along with the newly made Ashram All-Faiths Flag, was blessed and hoisted while nearly 100 devotees and friends sang the National Anthem.

As in so many other instances in his ten years in this country, Gurudev was leading us back to values carelessly left behind in earlier youthful rebelliousness. Later, sitting beneath the flags, he told us we should respect our United States, yet realize that 200 years in the life of a na-

tion is very little; "We are still toddlers," he said. "We still have a long way to go." Just as the flag flies high, we must raise ourselves to that height. This, he explained, is the real meaning behind flag raising. And true patriotism, he told us, is to reform yourself first, then learn to live harmoniously with a few people, and finally let that example expand throughout the country and ultimately the world. His simple words of truth and respect struck cords long left untouched in many hearts and brought our feelings for our country back into the context of the spiritual journey.

(Continued)

Independence Day

(Continued)

After the ceremony, we watched the parade in nearby Putnam and surprised the townspeople with free herbal punch and carob sweets. Then Gurudev joined us for a swim and picnic at Tyagaraja Young's home (which Tyagaraja generously in-

sists we consider an extension of the Ashram). Gurudev floated on the lake in fish pose for several silent minutes, all his "baby fish" circling him in loving admiration. Then it was romping time as Gurudev spun 'round and 'round in a huge inner tube and demonstrated "aquatic" asanas while disciples splashed around him joyfully and delighted camera buffs clicked away.



*Sri Gurudev
blesses the
American flag*

Guru Poornima 1976

This year's Guru Poornima celebrations were as memorable for their behind-the-scenes preparations as for the sacred day itself. The full-moon day of July (the 11th this year) is traditionally set aside for the rededication through worship of the Universal Light manifest in human form as the teacher.

But as Gurudev constantly teaches us, "Well prepared is half done." The more we prepare ourselves and our environment for worship, the more deeply will it affect us. In that spirit, the entire Ashram spent several days (and nights) completely renovating the Roman Gardens,

a long-neglected area of the Ashram grounds, as the site for the celebration. We were all amazed and inspired as Guru Poornima dawned upon a beautiful and elaborate outdoor altar in the newly christened "Guruvanam" (Garden of the Guru), complete with huge silken banners to the world's major faiths fluttering in the breeze.

After the worship there was a delicious Indian feast, followed by a "marathon" satsang--from 4 P.M. to midnight, complete with discourses by senior disciples, offerings, including a joint Wisdom Offering for printing Gurudev's words, heartfelt gifts of every kind, from a ping-pong table to spiritual vows for the coming year, and talent offerings from many disciples.



Guru Poornima Day
1976

The Aus Visit

From July 10-14, Gurudev's Hawaiian devotees, Steve and Irene Au (who designed his Ash-

ram residence) visited the Ashram and shared with us some beautiful Hawaiian songs to which they had adapted words in praise of the Guru.

Washington, D.C.

While in Chicago for the International Yoga and Meditation Conference, His Excellency, the Ambassador of India, Mr. T.N. Kaul had urged Gurudev to come to dinner at his residence in Washington D.C. Gurudev jokingly demanded one condition that the Ambassador promise to come to New York for the 10 Year Celebration to be held two weeks later! The "contract" thus finalized, Gurudev travelled to the capital on the 15th with Mr.

Krishnaswamy Gounder's son, Ponnalai, an electronic engineer from Chicago. Also present at the dinner were Sri Swami Rama and Sri Vasudevdasji, the spiritual head of Prema Dharmasala and Fellowship ashram in Bedford County, Va.

The next day, Gurudev and the Washington IYI family toured the Shrine of the Immaculate Conception. There Gurudev led chanting to the Divine Mother while the uplifting vibrations resounded throughout the church. That night he lectured at St. Stephen's Church.

Dallas and San Antonio

At the invitation of the Dallas IYI's Bhagavad Gita Class, Gurudev flew there on July 17th to attend a tea which they held in his honor. He later lectured at the Unitarian Church and, as usual, stayed as the guest of the Huffstutler family. The next day, in San Antonio, the devoted P.N. Rao family served a beautiful feast, followed by satsang and son Rama's ventriloquist act. Gurudev spoke about the responsibility of journalists to tell the truth and to have a positive approach to news.

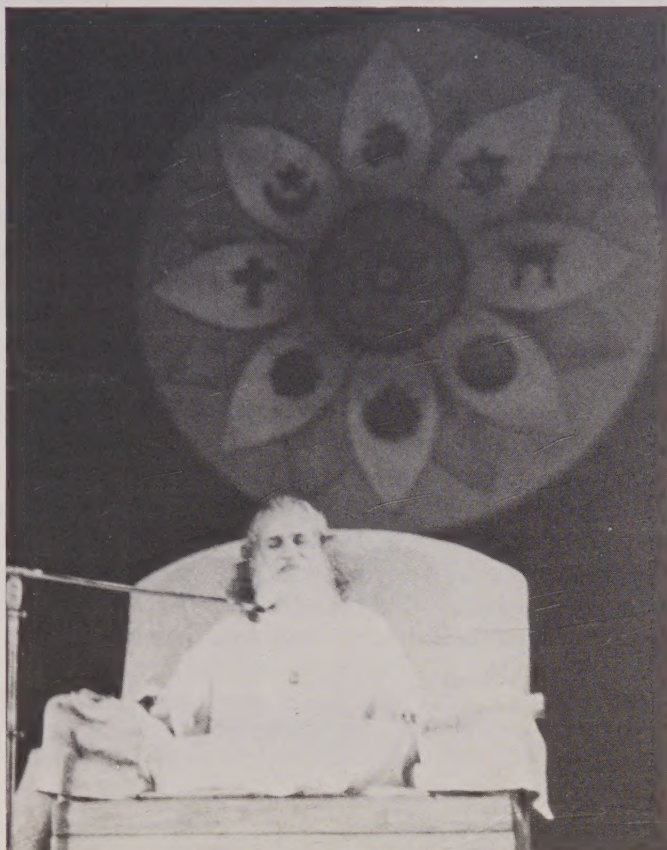
He lectured at the San Antonio Unitarian Church that night and was back in Dallas the next

day to speak at the County Jail where his talk was both videotaped and broadcast by close-circuit T.V. throughout the jail so inmates could hear him from their cells. Interest in Yoga is so great there that some 300 inmates are on waiting lists for the Yoga class taught there by the IYI. And for those who can't come to the class--daily Yoga class is available on videotape in every cell!

Gurudev's Texas visit was concluded with a family meeting at the IYI in which he assured the disciples that they can receive much more from him through their meditations than from his physical form and presence. He also gave suggestions for controlling the senses: if you want to have control over one sense, don't give free rein to the others.

A Decade of Service

*Sri Gurudev
under the Integral
Yoga all-faiths Logo
painted by Rudolfo
(Niranjan) Mishaan*



July 30th marked the completion of Gurudev's first 10 years of total dedication to the people of America. A huge commemorative celebration took place that evening at St. John the Divine Cathedral in NYC. Some 2,000 people filled the world's 3rd largest cathedral to hear many of Gurudev's long-time friends, associates and students eloquently express their appreciation for his dedicated services. The program began with a hauntingly beautiful ecumenical service in which eight huge candles were lit and waved before symbols of the major religions.

His Excellency, Ambassador T.N. Kaul made good his promise to attend the celebration and gave the opening address in which he boldly stated that if the world's leaders took to Yoga and meditation, we would see a very different world.

Arjuna Zurbel retold anecdotes of Gurudev's first days in the States and N.Y. attorney Deva Barrett told how the teachings of Gurudev and Yoga had transformed his life. Well known Hong Kong business magnate, Mr. H. N. Harilela expressed the miracle which Gurudev has brought to him and his family and Sri

Lankan State Attorney at Law, Mr. S. Kanagarathnam showed how Gurudev has brought the message of the Master, Sri Swami Sivanandaji Maharaj to the West. Rabbi Joseph Gelberman spoke about the annual Swami and the Rabbi dialogues which he and Gurudev have conducted and praised Gurudev's ecumenical spirit which could result in a Jewish rabbi honoring a Hindu monk in a Christian cathedral!

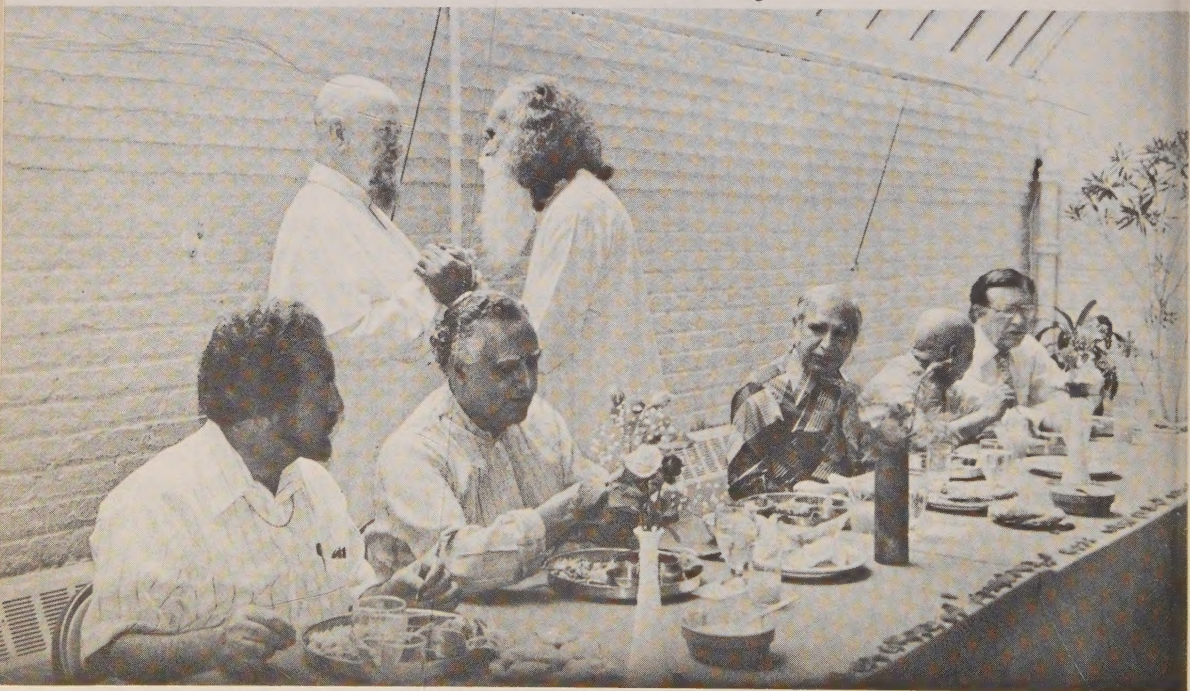
Sri Swami Rama praised Gurudev's spirit of true renunciation and Swamis Paramananda and Amritananda (Dr. Sandra McLanahan) told what renunciation meant to them. Gurudev's long-time personal secretary, Amma, who so many of the disciples look to as a mother and counselor, dynamically portrayed the inner truth that Guru and disci-

ple are really one -- without Guru there can be no disciple, but equally, without disciple there is no Guru. And ultimately there is nothing but God, she said.

An excellent slide show depicting highlights of the 10 years on a huge 20 x 30 ft. screen was put together with the help of multimedia expert, Mr. Patrick Firpo and musical offerings were made by Felix Cavalieri, Meera Kerr, Swamis Nirmalananda, Vivekananda, Br. Muruga and the IYI Inner Voice Choir. A moving selection of the paintings of devotee and artist, Peter Max, was also projected on the giant screen.

As the highlight of the evening, Gurudev came before the audience and, sitting on the flower-strewn stage, quietly and humbly remarked that he had allowed this display of appreciation to show

Standing: Sri Gurudev and Rev. Canon E.N. West, one of the Deans of St. John the Divine; Seated: Rabbi Gelberman, Ambassador Kaul, Mr. H. Harilela, Sri Swami Nadabrahmanandaji and Mr. L. O'Rourke



A Decade of Service — Messages from Around the World

"I extend my warmest good wishes to Swami Satchidananda and to all those striving to bring greater brotherhood and upliftment to mankind."

--Sri Daya Mata

President, Self Realization Fellowship, L.A.

"When I think of the good seed you have sown in this country and the promising harvest you are beginning to reap among so many young people, my heart overflows with joy. To have been associated with you for this precious span of time is one of God's great gifts for which I thank Him daily. And I thank you, dear Swamiji, with all my heart."

--Brother David Steindl-Rast, O.S.B.

Fordham University, N.Y.

"Congratulations to Swamiji on ten wonderful years of service to the Divine. I wish for him many, many more...."

--Sri Swami Kriyananda

Ananda Cooperative Village, Calif.

"We Indians are fully aware of the great service rendered by our beloved Swamiji and are indeed very proud of him. We hope and pray that his teachings continue to inspire you all."

--Mr. Krishnaswamy Gounder

Coimbatore, India

"My blessings and good wishes to Swamiji and all devotees of God there."

--Roy Eugene Davis

Center For Spiritual Awareness, Lakemont, Ga.

"Sri Swamiji is a rare specimen of absolute dedication. May this manifestation of the Divine continue to guide us to see what is good and true. I pay homage to this great soul along with thousands of my brethren and I shall strive with every breath to be worthy of sitting at the feet of this great Guru."

--Sri Sengottuvelan

Coimbatore, India

"The divine selfless work you have done this past decade has enabled the seed of righteousness to be planted firmly in the West. We bow to the Lotus Feet of a pure example of love, compassion, understanding and peace; to one who is truly a Yogi-raj. May thousands more be led to the Divine Life by your Light and Love in the decades to come."

--Sri Vasudevdasji

Prema Dharmasala, Bedford County, Va.

"Your presence here has uplifted and reoriented many people. You are truly serving God through man."

--Dr. Gordon Latto

President, World Vegetarian Congress

"The doctrines of right living have been propagated by Sri Swamiji and, because the soil of the U.S.A. was ready, he has had a very good response."

--Mr. N. Mahalingam, B.Sc., F.I.E.

Madras, India

"Though the oceans divide us physically, we will be there in spirit to rejoice with you. Has not our most benevolent father made us all one big family?"

--Sri Swami Satchidanandaji's devotees

Kandy, Sri Lanka (Ceylon)

"I feel I am to you as heat is to fire. May God grant you long life and perfect health to guide humanity from chaos to harmony and enlightenment."

--Dr. Ramurti Mishra

Yoga Society of San Francisco, Ca.
